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and PROGRESS of **SPIRITUALISM**,
RELIGION and REFORM.

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No. 2,196—VOL. XLII.

FRIDAY, DECEMBER 27, 1929

PRICE TWOPENCE.

Original Poetry.

UNSEEN FRIENDS.

The garden holds a crowd of friends,
And yet I cannot see them there!
A strange enchantment silence lends,
Though they are hiding everywhere.

The Spirit Friends all come and go;
They whisper of our happy past;
Thro' days of sunshine or of snow,
Onward to joys that ever last.

The Spring flowers, too, are showing up,
The Summer flowers linger long—
Of pleasure, or of Sorrow's Cup,
We still must drink, and still be strong!

The nodding yellow daffodil,
The green trees growing yet more green,
The Garden paths my fancies fill
With Spirit Friends—real tho' unseen!
—E. E.

Can Spiritualism Help the "Modernist" in His Search for a New Religion?

A Paper read at the Summer School, Matlock,
August 15th, 1929, by ALFRED KITSON.

[CONCLUDED FROM LAST WEEK.]

Christians have been taught to look upon heaven as a place where God dwells on His throne, surrounded by His angels; where the weary toilers will find peace and rest from hardships, and where the injustices of this life will no longer oppress them; where their loved ones, who have been taken from them by death shall be restored; where there will be no more partings, no more sad good-byes. But there are no signs of any of these things (which human affections, human loves look forward to with deep longing and heart-hunger) being embodied in a new religion.

Now arises the question: Can Spiritualism help the Modernist in his search for a new religion?

It appears to me that a new religion must take into consideration the objections raised by such scientists as Sir Arthur Keith, who said "Every fact known to medical men compels the inference that mind, spirit and soul are the manifestations of a living brain, just as the flame is the manifest spirit of a burning candle. At the moment of extinction both flame and spirit cease to have a separate existence. However much this mode of explaining man's mentality may run counter to long deeply cherished beliefs, medical men cannot think otherwise if they are to believe the evidence of their senses."

The belief in the resurrection of the physical body, so long taught by the Church, and emphasised in the Prayer Book, is no longer believed by the scientist, as it is now known that the body begins to disintegrate at the incident of death, and its atoms escape in a gaseous state, and, mingling with the atmosphere, help to build up other organisations.

The new religion must also take into consideration the fact that the teaching of the Church that heaven is located in the firmament or arch of the sky, and was like the earth stationary, is no longer acceptable. Astronomers have ascertained that our earth moves round the sun in an orbit whose diameter is 186,000,000 of miles. So that the Christian dying to-day and going to the heaven located in the

firmament, and another one dying six months hence, would be 186,000,000 miles apart. A further fact which makes the old belief in the Church's conception of heaven unacceptable is that the sun has been found to have a motion of about 12 miles per second through the stellar space, taking the earth and all the other members of his system with him. Bearing these astronomical facts in mind, we shall be better able to estimate the difficulties of such scientists as Dr. Alfred Russel Wallace, who said that before he became a Spiritualist he could find no room for heaven as taught by the Church. Such implications of chemistry and astronomy raise serious problems. These problems are waiting a solution that will not do violence to the intelligence of the scientist or the rationalist.

Not only Christians, but the votaries of other religious systems, are in danger of being deprived of hope which springs eternal in the human bosom, and of finding peace, joy and happiness in reunion with their loved ones in heaven. They will be robbed of such sweet consolation if the problems are not solved.

Verily, not only do the Modernists, but the whole Christian world, and all other systems of religion, need help to evolve a religion that will solve the problems raised by the discoveries of scientists in the realms of astronomy and of the physicist. Can this be done by Spiritualism then? Let us see.

Now, Spiritualism through its phenomena has been able to meet the natural claims of the scientists who affirmed that there could be no conscious life apart from an organised form. As the only organised form scientists were acquainted with was the physical, which begins to disintegrate at the incident of death, they naturally assumed that man ceased to be an entity, because even if any portion of the mental powers persisted after physical death took place, it would be impossible for it to give any evidence of its persistency, for the simple reason that it lacked the necessary organism through which to function.

We must agree that the position of the physicist is logically sound, and should be seriously considered in any scheme of a new religion that affirms a life after death without giving any data for the same.

Now, Spiritualism through its phenomena has been able to prove the continuity of the ego or soul after the death and burial of the body. On carefully inquiring how it was able to do this, seeing that it no longer possessed its organised physical body, and so seemed to disprove the affirmation of the physicist, we elicited the information from the spirits that on parting with their physical bodies they found themselves in possession of an organised body composed of a much finer substance, which we call "spirit." We were also informed that this spirit body was not miraculously created for them at death, but had been evolved with the growth and formation of the earthly body, and so, being co-existent with it, was a replica of it.

On pushing our inquiries as to the time during the growth of the infant's body, when the spirit body is evolved, we were informed that the evolution begins with the first stage of the gestative period of the human foetus, and is completed at the period of "quickenings." We were further assured that from this period onward the child is immortal. So if it has a "still birth," or dies soon after its birth, the child has a spirit body to serve it on the spirit side of life, where it grows as naturally to manhood or womanhood as it would have done in its physical body.

Considering the large number of children of all nationalities that die in their infancy, the question as to what becomes of them is a natural and pertinent one, and looms

large in the maternal mind. It appeals to the maternal affections that continually cry out for information concerning the fate of the departed darlings of the home.

I feel it necessary to give the result of my inquiries as to the time when the spirit body of the foetus begins to be evolved, as this is a subject that appeals to biologists, and it is necessary to anticipate their questions.

Thus the scientists' demand for an organised body as being a primary necessity for the continuity of conscious life after death is here met, without violence being done to their intelligence, by the extension and operation of the law of evolution into the domain of the spirit world.

A spirit body implies a spirit world, in which spirit people can dwell in conscious active life. There are homes there in which family ties of love and affection find ample facilities for satisfaction in loving service to those they have left on earth to mourn their loss; to the nursing and training of children, who pass from the earth life in hundreds of thousands every year. There are lecture halls and colleges for the study and research in the finer forces that lie behind some of the phenomena of life and being, in the study of which many scientists are deeply interested.

This spirit world is composed of a substance which bears a similar relation to the spirit body as does the substance of this world to the physical body. Both worlds are real and tangible to their respective denizens. Moreover, the spirit world is not static, that is, it does not occupy a fixed position in space, to be left behind as the earth travels in its orbit round the sun. The spirit world is mostly in the form of concentric rings or zones surrounding the earth, and travels with it through space, somewhat similar to the rings of Saturn which surround and accompany it. Thus law and order operate on the spirit side of life as on this.

Once establish the fact of the continuity of conscious life apart from and independent of the physical body, and the possibility of communication between the denizens of the spirit world and this, and the way is provided by which we may learn of the moral laws, beliefs, etc., of this life that will ensure our happiness in the hereafter. In other words, what must we do to inherit eternal life?

The communications from the spirit people, who are in a position to speak from personal experience, may be briefly summarised in the following:—

PRINCIPLES OF SPIRITUALISM.

1. The Fatherhood of God.
2. The Brotherhood of Man.
3. The Immortality of the Soul, and its personal characteristics.
4. The proven facts of communion between departed human spirits and mortals.
5. Personal responsibility, with compensation and retribution hereafter for all the good or evil things done here.
6. And a path of eternal progress open to every human soul that wills to tread it by the path of eternal good.

The acceptance of the above, as the testimony of denizens of the higher life, based on their experiences concerning the relation of our daily actions in this life to our state of happiness in the spirit life, is the quintessence of religion. It recognises no favoured party of theological teachings, whether Mohammedan, Christian, Parsee, Buddhist, or Brahmin. It is equally impartial to nationalities. All are comprised in the broad principle of the Brotherhood of Man. Each soul must reap as it has sown, irrespective of religious belief or nationality. This moral law is emphasised by the testimony of spirits of all nationalities, and can readily be taught to and understood by the ignorant, backward people and even children. It is adapted to all classes of people, from the most ignorant to the most intellectual, scientifically and morally advanced.

Thus Spiritualism not only helps Modernism to evolve a new religion in keeping with scientific discoveries suitable to Christians, but to all humanity. Pride of position and deference paid to the high-placed clergy may act as barriers to its acceptance. They may, and probably will, reject it, and continue to tell their flock it is of the devil. But they cannot stop its onward march.

Those who desire religious truths must cultivate a desire to know and follow truth and manifest a willingness to receive it without dictating how it shall come. And when

found they should have the moral courage to cherish and defend it, making it a part of their daily lives. Thus they be made happy both here and in the spirit world. "All religion has relation to life, and the life of religion is to do good."

Spiritualism and Pessimism.

By HORACE LEAF, F.R.G.S.

I SAW a brutally pessimistic play the other day. All the characters were full of good intentions and overwhelming emotions. Everyone was speaking happiness and virtue, and everyone failed to attain them, and the curtain fell upon a series of tragedies.

The famous man found fame a hard task-master; the aspiring young maid fell a victim to her aspirations and ruined her life; the idealistic young man went through life with a groan, and ended it with a bullet; while the selfish old woman came through conquering all she wanted to conquer, but miserable nevertheless. One man, full of pains and fancies, complained that with all his prosperity and popularity, he had never succeeded in anything really valued; that all the honours a grateful country had heaped upon him were unsought and undesired by him. Now he was dying, consumed with the desire to live, and express himself, while a cynical doctor spoke of death as a fitting end to human misery.

The sensibilities of the thoughtless optimist must have been offended by the heartrending series of catastrophes, leaving him persuaded that it was a false representation of life. The fact is the honest author was nearer to the truth than most people care to admit; life is, on the whole, a very tragic thing. We come into the world with a cry and leave it with a groan; the first is symptomatic of what lies ahead, the second an expression of what has passed. Most people are happy when they forget; the insomniac gets merely a double dose of sorrow.

This is not only largely true of the average person, it is true of the greatest. Mahommed's life was a veritable tempest; the Buddha spent much of his time in a vain effort to find happiness and truth, and, having found them, renounced fame and wealth and became a beggar. Jesus was a man of sorrows, and seems never to have smiled. He finished a disappointed life deserted by his friends and, crying helplessly to his God.

But perhaps the most pathetic figures in the world are those who insist in assuring us that life should be smiling through, that man is master of his destiny, that there is no such thing as sin, that low impulses can be resisted by any one who wills to resist them—observation too often proving that the optimist himself is full of overwhelming passions and falls as much as the pessimist. Indeed, I have noticed that pessimistic people are on the whole stronger minded than the optimistic; they are certainly more honest, not attempting to credit existence with more than it affords.

Even admitting that the foregoing criticism is over-emphasised, there can be no reasonable doubt that it depicts a common state of affairs; there is something singularly unsatisfactory about life which no materialistic theory can account for. If it be true that man is the result of life adapting itself to this material environment, why has he adapted itself so badly? One would suppose that after so long a period the adjustment would be better; indeed it seems irrational to suppose that it could ever fail to adapt itself satisfactorily. If man has no other environment than the earth, why is he so discontented?

The materialistic argument fails to account for this. Allowing for the constant change of environment, which changes with it, and therefore change is its nature, and should occasion no dissatisfaction.

The general restlessness and dissatisfaction of the human race can be accounted for only on the ground that man belongs to some other non-earthly state. We may well suppose that that other state is superior to the earth; otherwise we should be more content here. This, no doubt, explains why people are always warring against the world.

flesh and the devil. All of us press, as it were, against the margin of the physical body, which seems to be too stiff and irresponsive to the mind. No one can ever hope to express all his powers during this life; time and space matter as against it. Necessity, not desire, compels us to be selective, although we know we could do much more but for these imposed limitations.

The student realises this to his regret. He aspires to be a good engineer, and concentrates all his energies to that end, fully aware that he could become a good doctor or perhaps a lawyer or politician. Burning the midnight oil endangers his mind only because it endangers his body; that which is weak; if only it could stand the strain it could go on and accomplish more, but fate is against him.

PLATITUDES OF PRIESTS.

These physical limitations dog our footsteps all through life, and in the end force us to yield to them with a hopeless resignation, a resignation which constitutes a kind of wisdom. After middle-age a person, realising the inevitable, begins to war against his implacable foes, time, space and matter, and awaits the end, disappointed but hopeful that the beyond may be granted to him the wider scope denied him here. This hope is probably the strongest pillar supporting the temple of religion. Take it away, and scriptures, creeds and priests lose their appeal, and life becomes only pessimistic.

That it is not sufficient to satisfy the doubts of every man is evidenced by the large number of sceptics who face death with unbelief. The moment a man begins to face these things intellectually he is in danger of losing faith in religion and a hereafter, not because he may not see the strength of the argument we have set forth, but because hope and faith are poor substitutes for knowledge. They are failed so often, and Nature is so disregarding of human aspirations. She gives us friends whom we would retain forever, and then snatches them away; she gives us health and then robs us of it; she gives us love and spoils it with jealousy, and takes it away with suspicion.

No healthy-minded person will listen to the platitudes of priests because of the revelations of history. These dogmatists, so despotic when in power, spoke of matters of fact with all the confidence and authority with which they now speak of theory. They said the world was flat, but science proved that it was round; they declared that God made the heavens and the earth in six days, which, in the light of modern science, is ridiculous. They insisted on a primitive theory of biology, that degraded man, woman and beast, and when anyone ventured to contradict them they not only threatened, but persecuted.

As authorities, they have lost nearly all their power, and with the growth of education they must lose it all. If they were so wrong about God's earthly arrangements, what guarantee is there that they are more reliable about His heavenly ones?

If no evidence of a hereafter were forthcoming, it would need no prophet to foretell the future of religion—its death would be merely a matter of time. That is to say, without Spiritualism there could be no religion a few centuries hence. Christianity would die first, because Christendom is most advanced, and Christianity is so primitive. It is so primitive that it must rely on child-hood and the childlike mind, even although the hair may be grey. This is proven every time a child is left to its own resources, and allowed to grow up without Christian training and Christian fear.

A short time ago I heard a lecturer deal fearlessly and honestly with the New Testament and the life of Jesus therein recounted. His case was original only because so few are able to attack the problem without fear. The effect on the members of his audience was electrical. Those who had never thought the matter out for themselves must have been astonished at what he revealed; and more than one could say no more than "Blasphemous; blasphemous!" notwithstanding the fact that the lecturer supported every statement with an appropriate text, and no one present was able to deny the accuracy of his statements. This is the trend of the Western mind, and it is sure to destroy institutional Christianity.

Pessimism must yield to facts even as it has sprung from facts. The intelligent pessimist bases his judgment on the data that he has, the only fault being that his data is insufficient; but the spirit of enquiry and honesty which enabled him to say "I do not believe" is the spirit that will bring him back to belief when he has the newer data of Spiritualism before him.

I have seen this operate in the best circles, in universities which have tabooed supernormal phenomena on the ground that mediumship is not real. The mere presentation of the result of the researches of authorities has aroused the students' keenest interests, and they have suspended their judgment until they have examined the new facts. It is this which places Spiritualism in the van of religious and scientific evolution, for it not only indicates the future life, it also reveals hitherto unsuspected powers in man. Already it has been one of the most powerful inspirations to psychology, and in the near future it will inspire physics, biology, and chemistry by revealing, as it does, transcendental aspects of these branches of exact learning.

THE ROAD TO SUCCESS.

BRUCE BARTON, author of "The Man Nobody Knows," writing in an American magazine, tritely affirms that you get what you give in life. He says:—

I know a man who has grown rich by building and operating great hotels. I slept in one of his hotels the other night, and in the morning I dropped into my pocket a copy of his book of instructions to his employees. Here are some quotations from that book: "A hotel has just one thing to sell. That one thing is Service. The Hotel that sells Poor Service is a Poor Hotel. The Hotel that sells Good Service is a Good Hotel. It is the object of this Hotel to sell its guests the very best service in the world. The Service of a Hotel is not a thing supplied by any single individual. It is not Special Attention to any one guest. Hotel Service means the limit of Courteous, Efficient Attention from Each Particular Employee to Each Particular Guest. This is the kind of service the Guest pays for when he pays his bill—whether it is for £2 or £20 a day. It is the kind of Service he is entitled to, and he need not and should not pay any more." It is interesting to note how, in the course of time, the practical men of the world finally come around to the point of view of the world's dreamers. For two thousand years practical men have looked with a superior sort of tolerance on the teachings of a certain Carpenter of Nazareth. What He said was very good, of course, but utterly impractical. Yet the service idea, which is the big new idea in modern business, was discovered and announced by that Carpenter: "Whosoever will be great among you let him be your minister; and whosoever will be chief among you, let him be your servant." It is the one solid, practical rule for building a business or a business career. If you want to know how far you will go in business, take account of stock: find out how much service you are equipped to perform. If you want to figure what you are likely to get, first figure what you have to give."

Yes, the recognition of service as the chief purpose in life is the point where earthly wisdom and spiritual law meet.

SUDDENLY arose Ianthe's soul.
It stood all beautiful in naked purity;
Each stain of earthliness had passed away;
It reassumed its natural dignity
And stood immortal. —SHELLEY.

WE have just received from Messrs. Jordan & Sons, Chancery Lane, a useful little volume, "Reminders for Company Secretaries." It is intended to assist Secretaries of limited companies, whether private or public, in the understanding of the Companies Act, 1929. The information is excellently tabulated and indexed, and affords a mass of information in a small compass. The price is 2/9 post free.

Thoughts About God.

Compiled by WALTER JONES, J.P.

"BELOVED, let us love one another, for love is of God, and God is Love. If we love one another God dwelleth in us. We dwell in Him, and He in us, because He hath given us of his spirit."—I. John iv., 7, 8, 12 and 13.

The greatest concept in life is Love. Among its attributes, which are as manifold as they are beautiful, we may mention courage, equity, goodness, guidance, helpfulness, joy, justice, knowledge, mercy, peace, power, strength, succour, sympathy, tenderness, truth, virtue, and wisdom, all of which emanate from the Infinite and Eternal Spirit of good, whom we call God, "In Whom we live and move, and have our being, for we are also His offspring" (Acts xvii. 28).

"Can'st thou by searching find out God?" This question was asked by Zophar, the Naamathite, when he was reproving Job (Job xi. 7).

How many millions of people during the past centuries have sought to find an intelligent answer to this and similar questions, and failed?

How many have worshipped idols or gods of their own creation, and vainly imagined a glorified monster sitting in judgment and condemning poor weak mortals to eternal punishment in hell fire?

Surely this is a base libel on a God of Love. Can we imagine any Supreme Being capable of exercising his prerogative in any such diabolical manner?

The gospel of fear, fear of God, fear of punishment, and especially the fear of death, has held full sway for centuries, and the sooner we substitute the Gospel of Love, the better; to love God, and not fear Him, to love and trust our fellow-men, and to anticipate so-called death as transition to heavenly labours of love that will transcend all earthly thoughts and experiences.

Is it not time that we raised our ideals, and formed a higher estimate of the Giver of all good?

Scientists now tell us that "all material things consist of atoms, which are made up of electrons (negative) rotating round a nucleus of positive electricity: thus solid matter is nothing but electricity in violent movement."

"That everything in nature, sound, light, heat, and all things animate and inanimate are due to vibrations in universal ether (the medium of thought vibration), which interpenetrates even the most dense physical matter, every particle of which, swimming in a sea of ether at a known, calculable speed, is governed at all points by universal law." If this be true, is it not generally true that there must be a universal Law Giver?

This gives us a direct clue, and a much higher conception of the might, majesty and power of the author of our being. May I, with all humility, respectfully suggest that in future we think and speak of God—not as a mere mortal—but as Immortal, Infallible Spirit, pervading the whole universe, that the Creator must be infinitely greater than His works, whether these consist of ether, electricity, or other vibratory power, and that we, individually, are infinitesimal portions of that Infinite and Eternal Spirit of Good who dwells in us and we in Him, because He hath given us of His spirit.

Let us constantly bear in mind that we are spirits now, offspring of the Immortal Spirit of God; that our existence on earth, whether short or long, is simply a schooling or a preparation for that higher spiritual existence for which we have His promise, and that as we sow so shall we also reap.

After writing these thoughts about God I went to my library to get a book written by Sir Oliver Lodge, and had no sooner found it that I felt a sudden prompting to take instead "The Conflict of Religion and Science," by J. W. Draper, M.D., LL.D., University Professor of New York, and you may judge of my surprise when after reading a few pages I came across the following:—

"It is enough for us to know that though there is a Supreme Power, there is no Supreme Being. There is an Invisible Principle, but not a personal God, to whom it would be not so much blasphemy as absurdity to impute the form,

sentiments, and passions of man. The Vital Force which pervades the world is what we commonly call God. The soul of man is a spark of the vital flame, the general principle. Like heat, it passes from one to another, and is finally re-absorbed or re-united in the universal principle from which it came. Hence we must not expect annihilation, but re-union; and as the tired man looks forward to the insensibility of sleep, so the philosopher, weary of the world, should look forward to the tranquillity of (bodily) extinction."

If these thoughts should assist the reader to restrain selfish thoughts or desires, to cultivate the power of love, a higher conception of the Supreme Power of all good, this article will have served its purpose.

The Mirror of Reflection.

TIME and tide wait for no man!

Just as the Thames flows day and night unceasingly beneath the buttresses of London's great bridges, so does world progress and civilisation march forward hand in hand. Sometimes on the flow, sometimes on the ebb, and often as still water.

Looking back over the last 20 years, towards 1900 there is to be seen a prosperous civilisation, but progress more or less stagnant.

Then comes the world war, in which civilisation in its entirety receives a tremendous set back, resulting in progress straining every tendon in a swaying motion—going forward, as it were, to push civilisation backward again instead of advancing hand in hand.

Ten years later is seen an enfeebled and struggling civilisation, being helped on to its feet by progress, the mother of civilisation, and with its strengthening is seen the coupling of parent and child towards a grander and nobler ideal.

The present era shows the result of combined endeavour—a striving towards a greater future—in peace and goodwill towards men. The inventing of utility machines in place of those of destruction, and the reconstructing of the latter for purposes of a truer progressive utility.

Whilst conflict of nations has forced enormously the pace of progress—quoting, as a fair example, aviation—it cannot be said that had it not been for conflict, progress in that direction would have been as "still water," and certainly it had nothing to do with the advent of, among many things, wireless and sound pictures, which have themselves opened up vast fields for future progress in the variety of their possible adaptation.

The greatest of unexplored regions, however, although re-discovered decades ago, has still to be resurrected and thoroughly exploited, with the high ideals which it embodies. An existent fact, it possesses illimitable scope, and stupendous help, courage, and hope to a rising humanity as a whole. So stupendous a fact as to outstrip words enough to fit it.

A question of such enormity that only a mere handful of mankind have had the courage to come out into the open arena of public opinion and face ridicule in order to bare the great truth of a dawning knowledge. The mass are content to hide behind the hollow shell of dogmatic teaching, preaching and thought. Psychic science would tomorrow be the godmother of all the sciences were it possible to lift the screen of bigotry, dogma and narrow-mindedness.

The world would then see some of the true light that was meant for it, and not a civilisation that progresses only in moment and is retarded the next by its crass ignorance of the real value of brotherhood and love.—DAVID GERALD.

Do not say this place is not public;
No one can see me here.

The approaches of spiritual beings
Cannot be calculated beforehand;

But on no account should they be ignored.

—CONFUCIUS (Book of Odes, 500 B.C.)

NEWSY NOTES.

REGION AND RESPONSIBILITY.

We sometimes feel prompted to question whether, all, there has been much evolution in growth of religious beliefs. Many of those who have made a study of the subject have expressed the opinion that originally religion had its basis on the return of departed spirits, and today, in the twentieth century, we find ourselves still debating this much-considered point. Some of the authorities of comparative religion hold the view that these early visits of the departed were only experienced in the dream state, but what evidence we have indicates the contrary. Others claim that the spirits then seen were merely hallucinations—the result of long and sometimes obsessing desires to again speak with lost loved ones, but if a spirit can return to earth to-day it is quite reasonable to suppose it could also do so in those earlier times. Incidentally, that great lesson of Personal Responsibility seems to have had its origin also in spirit manifestations. The forefathers of our race must have noticed how some of the "ghosts" came back joyfully; others extremely unhappy. The sorrowful ones had led a rather unsatisfactory life, while the happy ones were merely reaping the harvest of personal sacrifices they had made whilst still incarnate in physical frames.

FOUNDATION NOT EVERYTHING.

These remarks move us to question the oft-stated belief that a building, erected on a rock, will always withstand molesting tempests and storms. In religion especially we have the fact brought home to us very clearly that even a sure foundation is not everything. The structure which is erected thereon is quite as important. Basing itself on the fact that those who have left off the physical body can and do return to us, religion seems to have taken, shortly after discovering this truth, a turning which has since proved to be wrong. The present discussion and serious investigation of spirit phenomena is therefore very valuable. It is bringing us back to fundamentals. We now know that the foundation is sure, and the present state of things must therefore be attributed to the badly-constructed building. Spiritualism has brought us back to the beginning again. We have proven religion's foundation to be true, but we will have to rebuild the structure.

THE INSIGNIFICANCE OF MAN.

"Why not recognise the truth that modern science is placing upon us—that some day the whole of humanity is destined to disappear?" asked Professor S. Radhakrishnan, whilst delivering the second of his course of four lectures under the Hibbert Trust at Manchester University recently. Prof. Radhakrishnan gave a highly instructive address. He thought that the human race was too egotistic. It was, he believed, too anxious to fill its existence with excitement and pleasant sensations, and did not consider itself composed of spiritual beings. "But why should we consider ourselves as central in the cosmic process?" asked the Professor. "If we understand our smallness in the whole cosmic process should we be as egotistic as we are at present?" The human race is at present at a high stage of advancement, but it cannot claim to be conclusive. Who, for instance, can visualise the heights of achievement which our remote posterity may gain? Egotism is rarely helpful; it is certainly very frequently dangerous.

PREHISTORIC MAN.

It is announced from Peiping (Peking) that a young Chinese geologist has unearthed a skull of the Peking man type, and has thereby set the local scientific circles agog. The find is regarded as of the greatest importance, and is expected to even transcend the importance of the Piltdown skull and the Java ape-man. It will at any rate set our Biblical students thinking, for the skull is said to be that of a man believed to have existed one million years ago. The skull is reported to be in an excellent state of preservation. It appears to definitely confirm the theory that

the Peking man represents an entirely new genus of the human family, and we shall look forward to the laboratory investigations, the results of which will be made public at the next meeting of the Chinese Geological Society, to take place shortly.

THE LITERARY MARKET.

The last few years have witnessed a tremendous change in the quality of books published dealing with Spiritualistic and occult subjects. We recall the time when trash of the very worst character found its way into the Spiritualistic market, but the rapid growth of Spiritualism itself has wrought many changes. Many of the psychic works recently published have been of an invaluable character. The Spiritualist himself has been very largely responsible for this increase in quality, but he has still another problem to tackle. It is the over-priced book, for the increase in quality has not been achieved without an accompanying increase in charge. Books published at 18s. and similar prices cannot hope, however good they may be, to be read by the general public. Most of these high-priced volumes contain information of a very vital character, and are invariably predestined to have the support of a select body of specialist readers. But it is the general reader upon whom publishers have very often to rely, and they should take into consideration his interests and financial position. Lower-priced Spiritualistic books would certainly mean a deeper knowledge of the subject amongst the extensive army of book-lovers commonly called "the ordinary reader."

THE NEW "ATONEMENT."

In the course of a recent address in Manchester Mr. George Berry referred to the several changes which were now becoming manifested in the Christianity of the Church. "Take, for instance, the belief in 'Atonement,'" he said, "This expression has now altered in pronunciation and in meaning almost beyond recognition." This is quite the fact. At one time "atonement" was mentioned with a certain feeling of guilt; it meant the expiation of wrong or sin by suffering meted out from heaven. But the word has almost lost its original sense by now. In hyphenating it, we have called it "at-one-ment"; it now implies unity by personal endeavour rather than forgiveness by being subjected to pain. The word has gained everything by the change, and, curiously enough, in its new sense embodies a very definite Spiritualistic principle.

MEDIUMSHIP AND "MARGERY."

We did not envy either Dr. Crandon or his wife "Margery" their visit to London, in their attempt to pass a quiet "holiday." The press, for one thing, seemed to be very interested in their vacation, and the "Daily Mail" even went so far as to prepare a strange panel of investigators to decide the validity of "Margery's" mediumship. It was, of course, composed of "eminent men," but eminence is hardly a qualification for psychical research. Strangely enough, despite its intense interest in "Margery's" mediumship and its desire to appoint itself as a judge thereon, the "Daily Mail" did not seem aware that it was publicly breaking one of England's most closely-guarded laws. It is strange to find a prominent daily paper inciting a medium to use any subtle craft, means or device to impose upon His Majesty's subjects. But perhaps the "Daily Mail" does not know the state of the law in relation to psychic phenomena.

OBSERVER.

RELIGION should be more a matter of living than of principles. It is something which cannot be tacked on or separated from the human consciousness at will.

Do you know that it is a waste of time to play on the surface and around the edge of things? Dig down deep, and get at the "why" of things.

CEREMONIES and rites are no longer necessary for him who has realised the highest truths. It is best to deal in the essentials of religion and to leave the non-essentials alone.

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FRIDAY, DECEMBER 27, 1929.

* The Editor extends to all his readers *
* his wishes for *
* A happy and Prosperous New Year ! *

"Hail and Farewell."

"Ring out, wild bells, to the wild sky,
The flying cloud, the frosty light:
The year is dying in the night;
Ring out, wild bells, and let him die.

Ring out the old, ring in the new,
Ring, happy bells, across the snow:
The year is going, let him go;
Ring out the false, ring in the true."

WITH the present issue of THE TWO WORLDS we complete another year—a year which has been fraught with difficulty and hardship, but which has had its bright periods and successes: a year in which we have striven to maintain the standard of THE TWO WORLDS at the highest possible level. It is still true that a journal which deals with a subject so controversial, and still in some quarters so unpopular, as Spiritualism must needs have its difficulties. The past history of the movement is strewn with the wrecks of Spiritualistic journals which started with high hopes, and were conducted with high ideals and intelligent purpose, but which subsequently ceased publication owing to the lack of support of those who could and might have maintained them. Gradually, however, the interest in Spiritualism and its allied subjects increases. The number of investigators to-day is greater than ever, and the thousands of columns devoted to the subject in the daily press of the past twelve months are evidence of the fact.

Spiritualism is a peculiar subject, since it stands for personal evidence of life beyond the grave. With many movements foundations are laid and accepted in one generation. Succeeding generations build upon and extend the accepted theory into other domains, but Spiritualistic research is very largely an individual matter, and each succeeding generation starts "de novo" to settle for itself the central problem: Does life subsist beyond the grave? We think for many generations this must continue. The question has been relegated into the realm of faith for so long that the deeper consciousness of the race has almost adopted the idea that no proof is possible. New sciences are established very slowly. New convictions have to establish themselves in the consciousness of peoples by continual repetition. It may even be true that Spiritual-

ism is only doing again the work which was done thousands of years ago, and which was only destroyed by a recedence of materialism which is slowly dying. It is such a task we have set our hand, for if man survives the grave, then the purpose of life becomes an important consideration, for his life here must be considered in relation to the life which is to be.

How symbolical is the passing of the year? "The year is dying," says Tennyson, but we all know that time persists, and the death of the old year does but usher in the coming of the new, which is not new in any exact sense, but is merely a continuation in sequential form of the process which have marked the year that is past. Such a conception places before us an actual parallel to death itself. The man dies to one plane only to continue his existence in sequential form in another plane of life. As we say good-bye to the old year, we reach out a hand to welcome the new: so does the man who crosses the line of death say good-bye to old scenes, only to reach out his hand to new experiences. Life is eternal, and consciousness persists. Death, like the old year, is but the dividing line between that which has been and that which is to be.

Since the experiences of the past establish knowledge and wisdom for the things that are to be, we greet the New Year with optimism. It shall be—it must be—the best year we have ever had, and we invite the co-operation of those loyal souls who throughout the years gone by (whether in the seen or unseen worlds) have stood by the "people's paper." Such success as has been ours has been due to the loyalty of our thousands of readers in all parts of the world. There is no continent and scarcely any tiny island where the English language is spoken which does not see THE TWO WORLDS. Our post-bag is contributed to by interested Spiritualists in every country in the world, and the good wishes of his many readers are very dear to the Editor's heart. To all our readers and all those who have striven to add to the popularity of THE TWO WORLDS—our HEARTY THANKS. To our contributors, too, who, out of a pure love of the cause, and a desire to express the truths they know and the ideas they hold, we offer our deep gratitude. Our advertisers, too, have rallied round us, and we express our thanks to them. We hope and believe that while they have been assisting us they have done no harm to themselves, and as we remember those material agencies and friendships which have aided us in our task, we pause to express our whole-hearted gratitude to many who exist in the unseen world, who have often eased our burdens, solved our perplexities, and guided us in times of need. It is THEIR work that we are endeavouring to do. It is under their guidance it should be done, and we offer no apology for stating the fact that we are conscious of their guidance even during the hubbub of conducting a weekly paper.

The demand upon our space increases with each year. We want a larger paper, and an increased circulation would help us to supply it. The amount of material remaining unpublished is far greater than that which is published. A thirty per cent. increase in our circulation would enable us to give an increased number of pages. The matter is in the hands of our readers. THE TWO WORLDS is by no means the perfect paper we would like it to be. No one is more conscious of its defects than those who conduct it, but alas! our coat has to be cut according to our cloth. The future, however, is bright with hopes. The movement is growing. The interest of the general public in the subjects for which we stand is increasing year by year, and must increase as the tendrils of love stretch out from those who have passed across the border to establish contact with those left behind.

With gratitude for the past, and with the highest anticipations for the future, we go out to greet the year 1930, and offer to our readers everywhere our cordial thanks for past loyalty and our best wishes for

A HAPPY AND PROSPEROUS NEW YEAR.

—♦—
WORK, no matter how lowly, cannot disgrace the man who does not disgrace his work.—"PSYCHIC LIGHT"

CURRENT TOPICS.

OUR STEADY GROWTH.

It has often been remarked that the individuals who are asked to deal with the subject of Spiritualism in the public press are apparently chosen for their ignorance of the subject. On no other subject under the sun would ignorance seem a qualification for the writing of critical articles. We are prompted to this oft-repeated statement by an article in the "Sunday Chronicle" from the pen of Sir Edward Parry, who tells us "that there is a re-tardescence of the medium business." The fact is that the interest in Spiritualism has been a steadily increasing one for eighty years. It started with half-a-dozen investigators in 1848, and has gradually spread throughout the whole world. The attempt to suggest that the growing interest takes the form of a "revival" is in itself an evidence of ignorance. There has scarcely been a single year since 1848 which has not shown an increase in the number of psychical societies and the number of individuals who are interested in psychical investigation. Sir Edward Parry says that "the best customers of mediums, fortune tellers, crystal gazers, are ignorant and foolish youth," but he entirely ignores the fact that for every professional medium in the country there are at least a dozen amateurs who regularly practise mediumship without fee or reward amongst their own families and friends, out of a pure desire to know the truth and to gain knowledge. We venture to suggest that if there were no professional mediums at all it could not hinder the growth of Spiritualism either as a science or a religion.

A CARELESS CRITIC.

SIR EDWARD PARRY knows so much of the subject that he is not able to quote correctly the case of the woman of Endor and King Saul, and makes a horrible bungle when he refers to the late D. D. Home, whom he calls "Horne." He gives us a partial and entirely biased account of the Lyon case, which certainly had nothing to do with Home's mediumship. He does not tell us that Home acted distinctly under legal advice, but he tells us that "Horne" was "a transatlantic product like a wooden nutmeg." He seems quite unaware of the fact that Home was born and brought up in Scotland, and was a "home" product. These are but a few of the silly mistakes which Sir Edward Parry makes in dealing with a subject with which he seems to have no acquaintance. He tells us that he has "read a good deal of the so-called occult literature." If so, he has read it badly, since he cannot quote correctly, and his misquotations are always used to turn the balance in one direction. Sir Edward is certainly a most versatile man. It is a pity he is so careless. He would be wise to stick to the subjects he understands, and to be accurate in the use of his data.

CONAN DOYLE HITS OUT.

WRITING in the "Manchester Evening Chronicle," Sir Arthur Conan Doyle sets out to state what Spiritualism claims. He points out that the real controversy in the religious world is not the difference between this creed and that creed, but of the basic fact, "Do we live after death, or do we not?" Sir Arthur affirms that a large number of people contend that we do not, while even a larger number are uncertain upon the matter. Spiritualism can settle the matter once and for all. In fact, it has done for tens of thousands of people. Sir Arthur applies modern terms to biblical texts, and shows that the early Christian Church was quite familiar with the gifts of the spirit, but he says: "The declension from spiritual to material seems to have come gradually in the first few centuries. Origen complains of it. So does Eusebius. As the Churches grew larger and richer the man of affairs who could administer eclipsed the man with the psychic gifts." That seems to be exactly the point. The establishment of an autocratic church and a paid priesthood banished the gifts of the spirit in favour of the accumulation of material wealth and prestige. It is the old story. The spirit of Mammon overcame the spirit of God. Hence, the necessity of Spiritualism

to-day arises from the fact that for some 1,500 years the Christian Churches have been guided far more by materialistic ideals than by the power of the spiritual worlds. We were talking to a friend last week who raised the subject of Spiritualism. He confessed that he knew nothing about it. Said he: "I am a Churchman, and it is good enough for me. I have sung in the choir of the Church of England for forty years. I am quite satisfied that when I die that is the end. I do not believe that anyone survives beyond death. The music of the Church attracts me and supplies my need." We are afraid there is a good deal of this spirit about to-day, and the Spiritualists are the only people who are really stemming the tide.

BIBLE TRUTH.

WE are sometimes told that it is a waste of time to attack the dogmas of the Church, which are based upon biblical incidents, since to-day nobody believes them; and they are no part of Christianity; but an amusing situation has arisen in Birmingham, U.S.A., where Dr. H. Calvin Day, instructor of biology at Howard College, has been asked to send in his resignation because he advised his students against taking the Bible too literally. "Only ignorance," said Dr. Day, "would make it possible for a student to believe that the Bible accounts of Noah's Ark, with its representatives of every living species of animal on board, or of Jonah being swallowed by the whale, are historic records of fact." Dr. Day, in common with all other biologists, believes the stories have no foundation in fact, and is therefore asked to resign his position at the College, which is a Baptist institution. It is generally supposed, of course, that fundamentalism is characteristic of the United States, but we have met quite a few fundamentalists in this country.

THE GHOST WINS.

AN amusing case has arisen in the Berlin courts which concerns the existence of ghosts. The landlord in a western suburb (Herr Ritter by name) claimed that he had the right to evict a married couple named Regulski from premises owned by him on the ground that their twelve year old daughter, Lucy, produced phenomena at night, which she declared were caused by the presence of her dead uncle, Hans. A priest was called in, but he thought it his duty to lay the case before a doctor who was interested in psychic matters. Such phenomena as ornaments leaping from brackets, chairs moving about, and a bed in which the little girl was lying plunging across the room, manifested themselves, we are told, in the presence of five doctors who were sitting in the bedroom, until they were satisfied by the evidence of their own senses. As the report appeared in a medical paper, the landlord claimed that it was likely to cause damage to the reputation of his house. The court, however, refused his request to evict the tenants. The declaration of the priest was to the effect that the family believed the phenomena to be genuine manifestations from another world. They had also informed him that Lucy's grandmother had possessed similar uncanny powers. The judge held that the Regulski family had not attempted to annoy their neighbours or landlord, and that they had the right to occupy any dwelling where they themselves believed spirits could manifest themselves.

AN act is only good or bad according to the spirit which prompts it.

O WOULD the fairest of mortal kind
Aye keep the holy truth in mind,
That kindred spirits their movements see,
And watch their ways with anxious eye.

—HOGG.

SPIRITUALISM has a better prospect of becoming the religion of the future than Christianity had two hundred years after its birth.—REV. THEODORE PARKER.

THE value of Spiritualism consists primarily in the fact that it supplements and confirms the hopes and intuitions of the human heart, and gives certitude in place of conjecture, knowledge instead of belief.—E. W. AND M. H. WALLIS.

CORRESPONDENCE.

A PSYCHIC "EXTRA" RECOGNISED.

SIR,—The psychic group taken by Mrs. Deane, showing "Walter," also portrays my late brother, seen clearly on the extreme left. On November 13th, 1927, when the plate was exposed, he was dangerously ill, and not recovering between the dates, passed over the following March. The members of the family, and friends by whom it has been seen, agree without exception that it is no case such as meeting "a man's double." It is too real for any mistake like that.

I may say he was very mediumistic. It is so with all in our family, and during his illness he frequently spoke of our future life.

WINIFRED VIDLER.

REINCARNATION.

SIR,—When I became interested in Spiritualism I found many theories usually brushed aside or pooch-pooched by orthodox opinion had to be considered in one's investigation, and reincarnation is one of them, although I may be a little unfortunate in my citations, and they may point to pre-existence more conclusively than reincarnation. Are they not, however, the basic ideas for the present theory, and the assumption that according to our conduct here we shall be regulated or reincarnated higher or lower as the case may be. Again, I may be a little unfortunate in my interpretation of the meaning of the term, as, for instance, are we reincarnated from a pre-existence or reincarnated into a future existence? Are they not associated one to the other, so forming a link in the chain of events leading up to what is termed evolution of life. Is reincarnation to be considered in the past, present, or future tense?

WALTER J. COOK.

SIR,—In THE TWO WORLDS of Nov. 22nd Mr. Walter J. Cook mentions certain Scriptural passages which, presumably, he regards as sustaining the theory of reincarnation, and he asks for my interpretation of them.

Prov. viii 22-30 : These verses obviously and definitely refer to "Wisdom," the wisdom of God as manifested in His works. For instance : "The Lord possessed me (Wisdom) in the beginning of His way. . . . When He established the clouds above, when He strengthened the foundations of the deep and gave to the sea His decree."

Jer. i. 5 : "And before thou camest forth out of the womb I sanctified thee and I ordained thee a prophet unto the nations." This is simply an instance common in Biblical times of dedicating a child before birth to some office or special work, as in the case of Ishmael and of Samson in the Old Testament, and of Jesus and John in the New Testament. Jeremiah was destined to become a prophet, seer, man of God, or, as we should say now, a psychic medium. He prophesied under spirit control, and he was clairvoyant and clairaudient.

John viii. 54-58 : These verses record a dispute with the Jews, who were claiming that the spiritual authority of Abraham was greater than that of Jesus. It was usual with the Master to speak figuratively or in parable, and in this instance he seems to have given a somewhat cryptic answer to his questioners. He claimed no distinction for himself, only that he was the living exponent of the Will of God, the God of Abraham, as of himself, and that the Word and Will of God were before Abraham was.

None of the above-mentioned texts, therefore, have any concern with reincarnation. H. T. WHORLOW.

SIR,—To those who seek and find the teachings of Spiritualism confirmed by Biblical study, the contention that the reincarnation theory also finds support in the Bible is naturally interesting.

It is postulated that John the Baptist was a reincarnation of the prophet Elias, and by common agreement this is the sole example in the Bible. So, as is our custom, let us examine the whole of the well-known evidence, not extracts.

Before the birth of John it was foretold "He shall go before him in the spirit and power of Elias" (Luke i. 17).

When he commenced his mission, we are told "For this is he that was spoken of by the prophet Elias, saying : The voice of one crying in the wilderness" (Matthew iii. 3).

"And they asked him (John) : Art thou Elias? And he saith : I am not" (John i. 21).

"I am the voice of one crying in the wilderness" (John i. 23).

"Among them that are born of women there hath not risen a greater than John the Baptist, notwithstanding he that is least in the kingdom of heaven is greater than he" (Matthew ii. 11).

"This is Elias, which was for to come. He that hath ears to hear, let him hear" (Matthew ii. 1, 15).

"John beheaded in prison" (Matthew xiv. 10).

"And behold there appeared unto them Moses and Elias" (Matthew xvii. 3).

"His disciples asked him : Why then say the scribes that Elias must first come? and Jesus said : Elias truly shall first come and restore all things" (Matthew xvii. 10-11).

"But I say unto you that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of Man suffer of them" (Matthew xvii. 12).

"Then the disciples understood that he spoke unto them of John the Baptist" (Matthew xvii. 13).

What the reader has to decide is : Were Elias and John represented as one and the same person, or was John the medium and Elias his control? Was Elias the voice? Why did John deny being Elias? Was the least in the kingdom of heaven greater than Elias or John? Did Jesus really mean that John was Elias, or that Elias was heard through John? Elias materialised with Moses on the Mount. John was also in spirit. Why did the disciples recognise as Elias the spirit they knew not if he was the John they did know? What prompted the disciples to question Jesus regarding Elias as they descended the mountain of transfiguration, and how can his apparently different answers be reconciled? Finally, his statement that either John the Baptist was Elias or that Elias manifested through John the Baptist requires careful consideration.

H. D.

RELIGION.

RELIGION in some form or other is universal. In every country and in every age man has felt, and still feels, himself to be at the mercy of some power or force outside and superior to himself : hence the necessity for some form, however crude it may be, of worship.

Religion has passed through many stages, and is still in process of evolution. It has for many centuries been more or less organised, its ceremonies, its rites and its teaching have eased the friction, soothed and comforted the mourner, and inspired the dreamer : but many chapters of blood, tears and sacrifice have to be debited to its unwonted prejudice and mistaken zeal, of which the least said the better.

Most religions have been too much engrossed in other-worldisms, while woefully neglecting this-worldisms ; they have preached the glories of a mythical heaven hereafter, instead of creating their own heaven here and now. While preaching has been plentiful, the daily practice of the religious life has been conspicuous by its absence.

Always remember that your power for good was never greater than it is to-day. By serving our fellow-men we thus serve God.

In the hush of the night, in the waste of the sea,
Or alone with the breeze on the hill ;
I have ever a presence that whispers of thee,
And my spirit is calmed and still. —HERVEY.

Too many people are concerned about a good living than about a good life. There is a difference between the two.

SOCIETY ADVERTISEMENTS.

South Manchester National Spiritualist Church and Lyceum,
PRINCESS HALL, PRINCESS ROAD,
MOSS SIDE, MANCHESTER.

SUNDAY, DEC. 29TH, at 2-30, LYCEUM.
At 6-30 and 8-15, Mrs. LOMAS, of
Southport.

MONDAY, at 3, Miss CADDICK. At 8,
MEMBERS' CLASS.

TUESDAY, NO MEETING.

WEDNESDAY, NEW YEAR'S PARTY.
THURSDAY, at 3 and 8, Mrs. RUTTER.
FRIDAY, WHIST DRIVE. 1/- each.

Manchester Society of Spiritualists,
38, MASKELL STREET.

SUNDAY, DEC. 29TH, at 10-30, LYCEUM.
At 6-30, MR. WAINWRIGHT.

MONDAY, at 8, Mrs. ELLIS.

TUESDAY, WHIST DRIVE. Admission 6d.

TUESDAY, WATCHNIGHT SERVICE.

WEDNESDAY, NEW YEAR'S DAY.

SATURDAY, JAN. 4TH, LYCEUM PARTY.

Tea at 4 p.m.

SUNDAY, JAN. 5TH, GEO. H. LETHBRIDGE,
Esq., in Ardwick Picture Theatre.

Manchester Central Spiritualist Church,
5, PARSONAGE, BLACKFRIARS STREET.

SUNDAY, DEC. 29TH, at 11 and 6-30,
Miss ADA TAYLOR.

MONDAY, at 8, Miss ADA TAYLOR,
Clairvoyance.

Collyhurst National Spiritualist Church
COLLYHURST ST., MANCHESTER.

SUNDAY, DEC. 29TH, at 10-30, LYCEUM.
At 3, 6-30 and 8-15,
Mrs. HARTLEY.

MONDAY, at 3 and 8, SERVICE.

NEW YEAR'S DAY.

SUNDAY, JAN. 5TH, SERVICE.

Longsight National Spiritualist Society
SHEPLEY STREET (opposite Pit
Entrance, King's Theatre).

SUNDAY, DEC. 29TH, at 2-30, LYCEUM.
At 6-45 & 8, Miss A. BARTON, D.N.U.

MONDAY, at 8, OPEN CIRCLE for
HEALING and CLAIRVOYANCE.

TUESDAY, at 8, NEW YEAR'S SOCIAL
AND DANCE. Tickets 9d. inclusive.

WATCHNIGHT SERVICE at 11-30.

THURSDAY, at 8, Mrs. G. HOLT.

SATURDAY, at 8, OPEN CIRCLE.

SUNDAY, JAN. 5, Mr. G. A. MAYHEW.

Miles Platting Progressive Spiritualist Church,
COGLAN STREET, LODGE STREET.

SUNDAY, DEC. 29TH, at 6-30 and 8,
Miss BROWNHILL.

MONDAY, at 8, PUBLIC CIRCLE.

TUESDAY, 10-30, WATCHNIGHT SERVICE.

THURSDAY, at 8, Mr. MUDD.

SATURDAY, at 8, PUBLIC CIRCLE.

SUNDAY, JAN. 5TH, Mrs. ROTHWELL.

Moss Side Progressive Lyceum Church
1, BUCKINGHAM STREET
(64A, GT. WESTERN ST.), MOSS SIDE.

SUNDAY, DEC. 29TH, at 2-30, LYCEUM.
At 6-30 and 8-15, Mr. WAINWRIGHT.

TUESDAY, at 11-30, WATCHNIGHT SERVICE, Mrs. SPENCER.

THURSDAY, at 3 and 8, Mrs. BENSON.

Pendleton Spiritualist Church,
94, HIGHFIELD CHAMBERS, BROAD ST.

SUNDAY, DEC. 29TH, at 6-30,

OPEN CIRCLES.

MONDAY, at 3, OPEN CIRCLE.

At 8, Mrs. DAVIES.

WEDNESDAY, JAN. 1ST, MEMBERS'
PARTY. Old and new members will be
made welcome. Tea on tables at 5 p.m.

THURSDAY, at 8, SERVICE.

FRIDAY, at 8, OPEN CIRCLE.

Mrs. WOOLFENDEN.

SOCIETY ADVERTISEMENTS.

Moston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, DEC. 29TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.

At 6-30, MR. ERIC COTT.

WEDNESDAY, LYCEUM ANNUAL PARTY.

New Manchester Lyceum Church,
BRUNSWICK STREET, C.-on-M

SUNDAY, DEC. 29TH, at 10-30 and 2-30,
LYCEUM.

At 6-30 and 8, Mrs. CROMPTON.

MONDAY, at 3, Mrs. DOWNS. At 8
OPEN CIRCLE.

TUESDAY, at 8, Mr. ROY MORGAN.

THURSDAY, at 3 and 8, Mrs. BRIDGE.

SATURDAY, at 8, WHIST DRIVE. 9d.

Salford Central Spiritualist Church,
ST. PHILIP'S PLACE, CHAPEL STREET.

SUNDAY, DEC. 29TH, at 2, LYCEUM.

At 3-15, CIRCLE. MR. BOLD.

At 6-30 and 8, Mr. ELY.

MONDAY, NO MEETING.

TUESDAY, at 8, CIRCLE. MR. MORRIS.

WEDNESDAY, at 8, SERVICE.

SUNDAY, JAN. 5TH, SERVICE.

Every SATURDAY, at 7-30, SOCIAL.
1/-, Refreshments included.

Bournemouth Spiritualist Mission,
CHARMINSTER RD. (Opposite Richmond
Wood Road), BOURNEMOUTH.

SUNDAYS, at 11 and 6-30,
ADDRESS and CLAIRVOYANCE.

TUESDAYS at 7-30 & THURSDAYS at 3,
CLAIRVOYANCE and SPIRIT MESSAGES.

THURSDAYS, at 7-30, ADDRESS and
CLAIRVOYANCE.

Local Clairvoyant: Mrs. W. G. HAYTER

Bournemouth Spiritualist Church,
(Affiliated to the S.N.U.)
16, BATH ROAD.

Resident Minister, Mr. FRANK T. BLAKE

SUNDAY SERVICES at 11 and 6-30.

TUESDAY, at 8, PHENOMENA.

THURSDAY, at 3, PHENOMENA.

At 8, EDUCATIVE LECTURE and
DISCUSSION.

FRIDAY, at 6, HEALING. Guild in at
tendance to give treatment to sufferers.

Isle of Wight.

Ryde National Spiritualist Church,
BELVEDERE HALL, BELVEDERE ST.,
RYDE, I.O.W.

SERVICES EVERY SUNDAY at 6-30.

At 3, LYCEUM.

THURSDAY, at 7.

Hon. Sec., Mrs. D. PERKINS, 78, Well
Street, Ryde.

Brighton Central Spiritualist Church
CENTRAL HALL, 147, NORTH STREET
(Facing Ship Street).

SUNDAY, DEC. 29TH, at 11-15 and 7,
Mrs. KELWAY BAMBER, Address.

MONDAY, at 8, HEALING CIRCLE.

THURSDAY, at 8, ADDRESS and
CLAIRVOYANCE.

Brighton Spiritualist Church,
MIGHELL STREET HALL.

SUNDAY, DEC. 29TH, at 11-15 and 7,
Dr. W. J. VANSTONE,
Address and Clairvoyance.

MONDAY, at 7-45, PUBLIC HEALING
CIRCLE.

WEDNESDAY, at 8, PUBLIC MEETING.

SOCIETY ADVERTISEMENTS.

Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL,
UPPERTON ROAD,

SUNDAY, DEC. 29TH, at 3-30, OPEN
CIRCLE. Mrs. BURTON.
At 6-30, Miss SCOGGINS.
After Circle at 8.

Kenton Spiritualist Church,
NORTHWICK PARK HALL
(Stations: Northwick Park (Met.) and
Kenton (Bakerloo)).

SUNDAY, DEC. 29TH, at 6-30.

Mrs. GRACE COOKE,

Address and Clairvoyance.

TUESDAY, at 3, WEEKLY MEETING for
LADIES ONLY.

THURSDAY, at 8, Address and Clair-
voyance.

Mitcham Spiritualist Church,
MEOPHAM ROAD, nr. STREATHAM PARK
CEMETERY.

SUNDAY, DEC. 29TH, Mr. J. WHITE.

SATURDAY, DEC. 28TH, 7-30 to 11-30,

DANCE AND SOCIAL. All welcome.

Ramsgate National Spiritualist Church
CHATHAM STREET, RAMSGATE.

SATURDAY, DEC. 28TH, at 7,

Mrs. MOTE.

SUNDAY, DEC. 29TH, at 3 and 6-30,

Mrs. MOTE.

Richmond Spiritualist Church
(THE FREE CHURCH).
ORMOND ROAD, RICHMOND, SURREY.

SUNDAY, DEC. 29TH, at 7,

Mr. E. HUNT,

Address.

Southend Spiritualist Church,
Corner of HILDVILL DRIVE and
WESTBOROUGH ROAD, WESTCLIFF
(near Chalkwell Park).

SUNDAY, DEC. 29TH, at 11 and 6-30,
SERVICE.

THURSDAY, at 8, SERVICE.

Sutton Spiritualist Society,
CO-OPERATIVE HALL, BENUILL STREET

SUNDAY, DEC. 29TH, at 6-30,

Mrs. MEURIG MORRIS,

Address and Clairvoyance.

Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, DEC. 29TH, at 11 and 6-30,
SERVICE.

THURSDAY, at 3, MEMBERS ONLY.

At 6-30, for Public, Miss L. THOMAS.

Barking Christian Spiritualist Church
MUNICIPAL RESTAURANT, EAST ST.,
BARKING.

SUNDAY, DEC. 29TH, at 6-30,

Mrs. NUTLAND.

CIRCLE follows Service.

MONDAY and WEDNESDAY, No Meeting.
Next LADIES' MEETING, JAN. 6TH, at 3.

Barnsbury Spiritual Church,
78, ROMAN ROAD, op. CALEDONIAN RD.
TUBE STATION, N.7.

SUNDAY, DEC. 29TH, at 7,

Mr. MILLET,

Address and Clairvoyance.

WEDNESDAY, at 8, OPEN DEVELOPING
CIRCLE.

SUNDAY, JAN. 5TH, 3 to 5, OPEN HEAL-
ING CIRCLE.

At 7, Mrs. KING.

SOCIETY ADVERTISEMENTS.

Battersea Spiritualist Church,
BENNERLEY HALL, BENNERLEY ROAD,
NORTHCOLE ROAD, BATTERSEA
(Affiliated to S.N.U.).

SUNDAY, DEC. 29TH, at 11,
MR. WHITE and Mrs. TREADGOLD.
At 3, LYCEUM.

At 6-30, MR. AND MRS. BAIN.
MONDAY, at 3, Meeting for Members
and Friends, by Mrs. MAUNDER.
THURSDAY, at 8, Miss D. MOORE,
Clairvoyance.

Battersea Christian Spiritualist Church,
Removed to 193, LAVENDER HILL,
S.W. (opp. Battersea Town Hall).

SUNDAY, DEC. 29TH, at 11, CIRCLE.
At 6-30, Mrs. JONES.
Address and Clairvoyance.

SATURDAY, at 7-30, Healing Circle and
Clairvoyance.

SUNDAY, JAN. 5TH, Mrs. CALWAY.

**Bowes Park and Palmer's Green,
Spiritualist Church,**
SHAFTESBURY HALL, BOWES PARK.

SUNDAY, DEC. 29TH, at 11 and 7,
Miss JESSIE MCKAY.

WEDNESDAY, at 8, SERVICE, at Shaftes-
bury Hall, adjoining Bowes Pk. Station
at LYCEUM every SUNDAY at 3.

Chiswick Christian Spiritualist Church
HARVARD TOWERS, 56, HARVARD RD.
(Off Wellesley Road, in rear of
Gunnersbury Station).

SUNDAY, DEC. 29TH, at 11,

MR. LENNARD.

At 6-45, Mr. HARRIS.

WEDNESDAY, NO SERVICE.

Clapham Spiritualist Church,
ST. LUKE'S ROAD (Adjoining Reform
Club), HIGH ST., CLAPHAM, S.W.4.

SUNDAY, DEC. 29TH, at 11, OPEN CIRCLE
At 3, LYCEUM.

At 6-45 for 7, Mr. J. M. ALLEN, J.P.,
Address and Clairvoyance.

FRIDAY, at 8, PSYCHOMETRY.

SUNDAY, JAN. 5TH, Miss F. DAUNTON.

Cricklewood Christian Spiritualist Soc.,
ASHFORD HALL, 41, ASHFORD ROAD,
CRICKLEWOOD, N.W.2.

SUNDAY, DEC. 29TH, at 6-30,

Miss EVA CLARK,

Address and Clairvoyance.

WEDNESDAY, at 3, CIRCLE. At 8,

Mrs. F. LANE.

Crouch End Spiritualist Society,
FELIX HALL, FELIX AV., CROUCH END,

SUNDAY, DEC. 29TH, at 7,

MR. H. BODDINGTON.

At 8-45, OPEN DEVELOPING CIRCLE.

THURSDAY, at 3, SOCIAL. At 8, Mrs.

MAUNDER.

Central London Spiritualist Society,
MINERVA ROOMS, 141, HIGH HOLBORN
W.C.1 (Corner of Bury Street),
Entrance at Rear.

FRIDAY, DEC. 27TH, at 7-30,

MR. A. BERNARD.

SUNDAY, DEC. 29TH, at 7,

Mrs. CHESTERMAN.

FRIDAY, JAN. 3RD, Mr. BODDINGTON.

SUNDAY, JAN. 5TH, Mr. STOOKWELL.

After-Circle follows Sunday's Service.

The Spiritualist Fellowship,

(KENTISH TOWN).

"THIRTEEN," MORTIMER TERRACE.

HIGHGATE ROAD.

Cars 7, 16, 25, Gordon House Stop.

SUNDAY, DEC. 29TH, at 7,

Mrs. YVONNE STOTT.

THURSDAY, at 3, PSYCHOMETRY. At 8,

OPEN CIRCLE.

SUNDAY, JAN. 5TH, Mr. E. MEADS.

SOCIETY ADVERTISEMENTS.

Croydon National Spiritualist Church,
THE NEW GALLERY, KATHARINE ST.
(Opposite the Town Hall).

SUNDAY, DEC. 29TH, at 3-15, LYCEUM.

At 6-30, Mr. A. PUNTIER, of Luton,

Address and Clairvoyance.

Ealing Spiritualist Church,
8, BAKERS LANE, BROADWAY, EALING

SUNDAY, DEC. 29TH, at 11-15,

Miss LEONARD.

At 3, LYCEUM.

At 7, Miss LILY FORD.

WEDNESDAY, at 8, Mr. T. W. ELLA.

SUNDAY, JAN. 5TH, Mr. LEONARD.

Forest Gate Christian Spiritualist Church
228, ROMFORD RD., FOREST GATE, E.7

SUNDAY, DEC. 29TH, at 6-30,

Mrs. EDITH E. BALMER.

At 8, PUBLIC CIRCLE.

SUNDAY, JAN. 5TH, Mrs. A. GEORGE.

SUNDAY, JAN. 12TH, Mr. E. MEADS.

Every WEDNESDAY at 3, LADIES'

MEETING.

Forest Hill Christian Spiritualist Church
BEADNEIL RD., FOREST HILL, S.E.23.

SUNDAY, DEC. 29TH, at 11-15, PUBLIC

CIRCLE. At 3, LYCEUM.

At 7, Mrs. PODMORE.

TUESDAY, at 3, Mrs. TUFFNELL. At

7-30, HEALING CIRCLE.

THURSDAY, at 8, DISCUSSION GROUP.

Fulham Spiritualist Society,

12, LETTUCE ST., PARSON'S GREEN.

SUNDAY, DEC. 29TH, at 7,

MEMBERS.

THURSDAY, at 8, ALDERMAN D. DAVIS.

SUNDAY, JAN. 5TH, Miss M. MILLS.

Hackney Spiritualist Church,

240A, AMHURST ROAD, N.

SUNDAY, DEC. 29TH, at 3, LYCEUM.

At 7, Mr. H. BOLTON.

MONDAY, at 3 and 8, CLAIRVOYANCE.

TUESDAY, at 8, MEMBERS ONLY.

THURSDAY, at 8, OPEN CIRCLE. Silver

Collection.

FRIDAY, at 8, LYCEUM MEETING.

SATURDAY, JAN. 4TH, at 7-30, NEW

YEAR'S PARTY.

SUNDAY, JAN. 5TH, at 7, Mrs. EDITH

CLEMENTS.

Hackney Independent Lyceum Church

41, PEMBURY ROAD (Second Gateway

on left in Downs Park Road).

SUNDAY, DEC. 29TH, at 3, LYCEUM.

At 6-30, Mrs. RAYFIELD,

Address and Clairvoyance.

OPEN CIRCLE after Service.

THURSDAY, at 8, DISCUSSION.

SATURDAY, JAN. 4TH, GRAND XMAS

PARTY in Sigdon Road School at 4 for

Members and Friends.

SUNDAY, JAN. 5TH, Mrs. GOLDS.

Hanwell Spiritualist Church,

120, UXBRIDGE ROAD.

SUNDAY, DEC. 29TH, at 3, LYCEUM.

At 7, SERVICE.

WEDNESDAY, at 3, PSYCHOMETRY.

THURSDAY, at 8, SERVICE.

Harringay Christian Spiritualist Mission

1, SALISBURY PARADE, ST. ANN'S RD.

(Side Door, Boot Shop).

SUNDAY, DEC. 29TH, at 11, SERVICE.

At 7, Mr. GEORGE BARKER.

TUESDAY, at 8, FREE HEALING CIRCLE.

Mr. CUMINGS in attendance.

WEDNESDAY, at 8, SERVICE.

SUPPORT OUR ADVERTISERS.

SOCIETY ADVERTISEMENTS.

Harrow Spiritualist Society,
GREENHILL HALL, STATION ROAD,
HARROW-ON-THE-HILL.

SUNDAY, DEC. 29TH, at 6-30,

Mrs. E. CLEMENTS,

Address and Clairvoyance.

WEDNESDAY, at 8, CAPTAIN J. FROST

Address.

SUNDAY, JAN. 5TH, Mr. E. SPENCER.

Hendon and Golders Green National

Spiritualist Fellowship,

THE LIBERAL ROOM, 1, BELL TERRACE

HENDON

(Opposite "The Bell" bus stop).

SUNDAY, DEC. 29TH, at 6-45,

Mrs. PIKE,

Address and Clairvoyance.

At 8, HEALING CIRCLE.

Hounslow Spiritual Mission,

DOUGLAS ROAD, HANWORTH ROAD

(near Congregational Church).

SUNDAY, DEC. 29TH, at 6-45,

MR. SERGEANT.

WEDNESDAY, at 3, LADIES' GUILD,

Mrs. LADLEY. At 8, SERVICE.

Ilford Psychical Research Society,

CLEMENTS ROAD, ILFORD.

SUNDAY, DEC. 29TH, at 7,

Mrs. E. M. NEVILLE.

THURSDAY, at 3, LADIES' MEETING,

Mrs. E. EDEY.

FRIDAY, at 8, Miss L. GEORGE.

SUNDAY, JAN. 5TH, at 7, To be arranged

Independent Spiritualist Church,

79, BEDFORD ROAD, CLAPHAM, N.

SUNDAY, DEC. 29TH, at 6-45,

Addresses and Clairvoyance by Local

Workers.

THURSDAY, at 7-45, Mrs. DONALDSON,

Clairvoyance.

SUNDAY, JAN. 5TH, at 6-45, Mrs. H. V.

PRIOR.

Kensington Spiritualist Church,

LINDSAY HALL, THE MALL, NOTTING

HILL GATE.

FIFTH ANNIVERSARY SERVICE.

SUNDAY, DEC. 29TH, at 6-30,

Mrs. M. LINES, "The Return of Dr.

Clifford."

MONDAY, at 8, in Small Hall,

Rev. J. J. WELCH, Psychometry.

THURSDAY, at 8, in Small Hall,

Clairvoyance.

Kingston Spiritualist Church,

VILLIERS ROAD, KINGSTON.

SUNDAY, DEC. 29TH, at 11 and 6-30,

Miss M. MILLS,

Address and Clairvoyance.

At 3, LYCEUM.

WEDNESDAY, at 7-30, Address and

Clairvoyance.

FRIDAY, at 8, MEMBERS' CIRCLE AND

HEALING.

London District Council of the S.N.U.

Discussion Group.

Meetings held at MINERVA ROOMS, 141,

HIGH HOLBORN, W.C.; at 8 p.m.

MONDAY, DEC. 30TH, DEBATE.

"Is Clairvoyance Desirable at Our

Services?"

Affirmative: Mr. J. WHITMARSH.

Negative: Mr. E. SISSON.

EVERYBODY WELCOME.

SOCIETY ADVERTISEMENTS.

Lewisham Spiritualist Church,
LIMES HALL, LIMES GROVE, LEWISHAM
(Opposite Prince of Wales Playhouse).

SUNDAY, DEC. 29TH, at 11-15, CIRCLE.
At 2-45, LYCEUM.

At 6-30, Miss L. GEORGE,
Address and Clairvoyance.
MONDAY, at 3, LADIES' OWN SERVICE.
At 8, PUBLIC HEALING SERVICE.

TUESDAY, at 8, STUDY CLASS.
NEW YEAR'S DAY, ADDRESS AND
CLAIRVOYANCE.

FRIDAY, at 8, MEMBERS' DEVELOPING
CIRCLE.

**Little Ilford Christian Spiritualist
Church.**

THIRD AVENUE, MANOR PARK, E.

SUNDAY, DEC. 29TH, at 7,
Mrs. TUFFNELL.

MONDAY, at 3, Mrs. PODMORE.

TUESDAY, at 3, HEALING SERVICE.
WEDNESDAY, at 8, Address and Clair-
voyance.

SATURDAY, SOCIAL TEA for Members
and Friends, 4 to 8 p.m. WHIST at 8.

SUNDAY, JAN. 5TH, Mr. M. MARISINI.

SATURDAY, JAN. 11TH, LYCEUM TEA
AND PRIZE GIVING.

Manor Park Spiritualist Church,

Corner of SHREWSBURY ROAD and
STRONE ROAD.

SUNDAY, DEC. 29TH, at 11, HEALING
CIRCLE. At 3, LYCEUM.

At 6-30, Rev. GEO. NASH.

THURSDAY, at 3, SERVICE.

At 8, SERVICE.

SUNDAY, JAN. 5TH, SERVICE.

**New Southgate National Spiritualist
Church,**

ADULT SCHOOL HALL, PALMER'S ROAD.

SUNDAY, DEC. 29TH, at 7,
Mrs. F. LANE.

Shepherd's Bush Spiritualist Society,
73, BECKLOW RD., ASKEW RD., W.

SUNDAY, DEC. 29TH, at 11,
OPEN CIRCLE.

At 6-30, Mr. C. WALL,
Address and Clairvoyance.

THURSDAY, at 8, OPEN CIRCLE.

South London Spiritualist Mission,

LAUSANNE HALL, LAUSANNE ROAD,
PECKHAM, S.E.15.

SUNDAY, DEC. 29TH, at 11-30, CIRCLE.
At 7, PUBLIC MEETING, Address and
Clairvoyance.

THURSDAY, at 8-15, Mr. E. KETH,
Address and Clairvoyance.

SUNDAY, JAN. 5TH, Mrs. LILLY.

HEALING CIRCLE, TUESDAYS at 8.
LYCEUM every SUNDAY at 3.

Stratford Spiritualist Church,

IDMISTON ROAD (Sixth Turning down
Forest Lane, going from Maryland
Point Station).

SUNDAY, DEC. 29TH, at 11,
Mr. BATES.

At 3, LYCEUM.

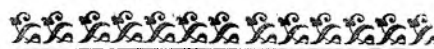
At 6-30, Miss MANYA RICKARD.

TUESDAY, at 8, HEALING CIRCLE. At
11-30, WATCHNIGHT SERVICE.

WEDNESDAY, at 3, LADIES' MEETING.

THURSDAY, JAN. 2ND, Evening of De-
monstrations, Mrs. YORKE.

SUNDAY, JAN. 5TH, LYCEUM. SUNDAY.



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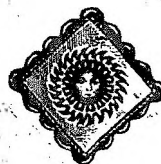
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The SUNFLOWER (which always
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This is super-imposed on a white
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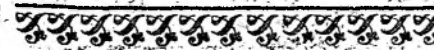
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All welcome. Silver Collection on enter-
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Address.

SUNDAY, JAN. 5TH, Miss CADMAN.

Surbiton Christian Spiritualist Church,
MAPLE ROAD, SURBITON.

SUNDAY, DEC. 29TH, at 3, ADDRESS
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At 6-30, Mr. WALL & Mrs. GARNER.

WEDNESDAY, at 3, PSYCHOMETRY. At
7-30, Mrs. CLEMENTS, Address and
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FRIDAY, at 8, Mr. P. O. SCHOLEY,
Psychometry.

West Ealing Spiritualist Church,
HESSEL ROAD.

SUNDAY, DEC. 29TH, at 6-45,
Mrs. BUTLER.

Address and Clairvoyance.

WEDNESDAY, at 7-45, Mr. WHITE, Ad-
dress, Mrs. TREADGOLD, Clairvoyance.

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SUNDAY, DEC. 29TH, at 7, Miss FRANCIS DAUNTON, Address and Clairvoyance. 8-45, After-Circle & Healing.

MONDAYS, at 8. MEMBERS' DEVELOPING CIRCLE.

THURSDAYS, at 8, OPEN CIRCLE.

SATURDAY, JAN. 4TH, Mr. C. BURTENSHAW.

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THURSDAYS, Mrs. GABRIEL, 3 to 6. Mrs. MIDDLETON, 6 to 8.

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